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Vol. 41, No. 46

AUGUST 19, 1959

Unload Your Cares

DID YOU EVER watch a dump truck unload? It would be back-breaking work shovel off a heavy load of coal or of dirt. An easier method has been devised. Th body of the truck tilts, a little latch releases the door, and the whole load slides off.

This simple example can help you understand the meaning of the Bible verse whi invites you to "cast all your cares" on God, for he cares for you. In Moffatt's transl tion of the New Testament, this verse (I Peter 5:7) reads, "Unload your cares on God

OFTEN OUR anxieties seem far too heavy and burdensome to be lifted up and ca away. We are too weak to rid ourselves of the burden in such a fashion. Then com this advice—"unload your cares." Let them slide off your shoulders because you kno the riches of God's grace and the faithfulness of his promises. "He cares for you

—A. P. S.

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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The LUTHERAN

'e Open a New World Handicapped hildren
By Margaret Manley 11

'e'll Be Traveling the Stars
By Roy W. Johnson 16

ow Big Is Your World?
By Ralph W. Loew 19

'e're Crazy About ur Bus
By Betty Lawrence 20

hurch in the News - 4
'ashington - - - - 10
verseas: England - - 32

ews in the Churches:
ribbean - - - - - - 45
laware - - - - - - 39
ntucky-Tennessee - - - 35
d.: Baltimore - - - - 40
rth Carolina - - - - 37
cific - - - - - - - 42
.: Johnstown - - - - 38
cky Mountain - - - - 44
uth Carolina - - - - 36
xas-Louisiana - - - - 34
isconsin - - - - - - 41
'elfare - - - - - 46

ve Make a Family - - 23
'orship Notebook - - 25
rsonal Problem Clinic 27
uide to Bible Study - 28
oks - 30 Letters - 33
Conclusion - - - 50

THIS WEEK . . .

● DON'T GET READY YET for that trip to the moon. But, according to one of Augustana's outstanding laymen, Roy W. Johnson, the people who will travel to the stars may already have been born. This is his concluding story about space research (*page 16*) and deals with its implications for the church. Says the director of the U.S. government's Advanced Research Projects Agency: "The church must not be afraid to take active part in the exploration of this new age, to insure that man goes forward in his quest of knowledge, steadfast in the faith that the Lord watches over every one of us."

● WHAT WOULD YOU DO if you were asked to teach children who are not only blind but otherwise retarded or handicapped? The problem arose for a pastor in suburban Philadelphia. Margaret Manley writes about it (*page 11*) while Photographer Bill Mutschmann stood by and snapped pictures. The experiment of giving religious instruction to the children expanded into a more ambitious plan: to enable them to come to church and follow the regular services and to become part of the congregation. The fact that some of them are now regularly worshiping in the Devon, Pa., church is the result of strenuous work on the part of a few dedicated people.

"Saturday Pals" club in Dayton, Ohio (cover picture), also aids physically disabled youngsters.

● THERE'S A STORY about a congregation that fell in love with a bus (*page 20*) that may start a trend. The bus bought by the Pennsylvania church not only represents a good investment but enables the congregation to do things its groups couldn't do before. In our permanently open "'new idea" section, this is one of the stories that deserves the attention of any large congregation with a transportation problem.

THE CHURCH IN THE NEWS

Eight million Lutherans

Membership in the Lutheran churches of the U.S. and Canada topped the eight-million mark at the close of 1958, the National Lutheran Council reported. Figures compiled by Miss Helen Knubel, secretary of research and statistics in the NLC Division of Public Relations, showed a total of 8,090,043. It marked a gain of 223,723 members or 2.84 per cent in 1958. Average increase over the past decade has been 3.3 per cent.

Comprising the third largest Protestant group in America, Lutherans are exceeded in numbers only by Baptists and Methodists. The council's summary is based on statistics supplied by 16 Lutheran bodies and the Negro missions supported by the Synodical Conference. Thirteen reported increased membership, two reported no change, and two—the Suomi and Slovak churches—reported slight decreases.

Biggest gain in membership was made by The Lutheran Church — Missouri Synod. It added 86,974 baptized members for a 3.9 per cent increase to boost its total to 2,315,107. It is the second in size among the Lutheran bodies in America. The top-ranking United Lutheran Church reported a gain of only 1.8 per cent for a total of 2,439,792 members.

Presbyterians hold global meeting

Witness of the church in the midst o the present "world revolution" require a new sense of service, Dr. James I. Mc Cord told a world gathering of Presby terian leaders in Sao Paulo, Brazil, o July 27. The president of Princeto Seminary was keynote speaker at th General Council of the World Allianc of Reformed and Presbyterian Churche attended by 400 delegates and 800 vis tors representing 76 churches in 53 cour tries. The alliance represents the secon largest confessional group of Protestan ism. Its 45 million members are exceede only by the 70 million in the Luthera churches.

"As Christ was sent into the world, s the church is sent into the world b Christ, to serve him by serving th world," Dr. McCord declared. He score the tendency of the church to becom "introverted" and charged that it has "de veloped an esoteric theological vocabu lary for the initiated, and has broken o conversation with the world."

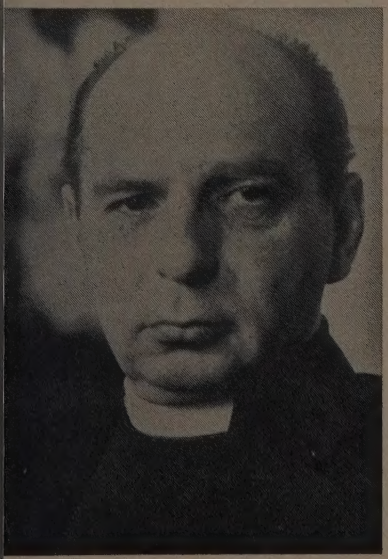
Dr. John A. Mackay, former presider of Princeton Seminary and president o the alliance, called for "greater enthu siasm in our Christian life." He warne against churches becoming so concerne about structure, doctrine, liturgy and sa raments that they did not remember "tha a sense of mission is the essence of th church."

Archbishop challenges premier

Strongest white opponent of the strin gent apartheid (racial segregation) pol cies of the South African government ha been Dr. Joost de Blank, Dutch-bor Anglican archbishop of Capetown. A sailing the segregation policies as un Christian, Dr. de Blank last month calle for "strenuous and united" opposition t them to prevent "permanent estrange

ient, if not violent conflict, between hites and non-whites."

Prime Minister H. W. Verwoerd, also utch-born, demanded that South Afri-'s Senate take "strong action" against r. de Blank for his "libelous" attacks n government policy. The archbishop ad "besmirched his adopted country" nd this was "damnable coming from a hurchman," the premier asserted.



ARCHBISHOP DE BLANK
The prime minister didn't accept

Dr. de Blank responded by offering to ave South Africa if the Prime Minister ould also resign and return to Holland. r. de Blank said, "It breaks my heart o make this offer, but if it is accepted, will hasten the country's return to de-ency and sanity." The prelate called the remier the "originator and architect" of repressive legislation" that "has put the ture of Christianity throughout Africa the gravest jeopardy."

The premier failed to accept the archbishop's offer. This month Dr. de Blank edged into the political arena as head of a multi-racial committee to campaign for a new South African constitution that would guarantee "liberties and rights of all races."

Tax freedom termed dangerous

Churches that own large amounts of property or engage in commercial enterprises that are exempt from taxation may jeopardize the stability of government and their own future effectiveness, Dr. Eugene Carson Blake said this month. Writing in the fortnightly magazine *Christianity Today*, the former president of the National Council of Churches suggested that churches might voluntarily give up some of their tax exemption. "American churchmen need seriously to grapple with the charge made by the anti-religious that church tax exemption in the U.S. is but a slightly concealed form of tax support for the churches," he asserted.

Dr. Blake, who is stated clerk of the United Presbyterian Church in the U.S.A., raised the "rhetorical" question of whether churches which operate businesses in competition with private enterprise should be exempt from the federal 52 per cent corporate income tax. He also asked if local churches should not start to pay real estate taxes voluntarily, with "a ceiling of 10 per cent" of the amount they would be compelled to pay if their property were taxable.

Tennessee city takes action

Twenty-nine church-owned properties in Nashville, Tennessee, formerly tax exempt, were among those placed on the city's tax rolls this month in a move to increase the city's revenue.

Hardest hit by the new assessments on churchowned property was the Methodist

president of the West German Parliament and a member of the Synod of the Evangelical Church in Germany, told a Reformation rally that Bishop Dibelius did not challenge the East German state's legal institutions, but only its illegal acts against the church and its denials of constitutional freedoms.

Interfaith study proposed

A "neutral" study center where Protestants, Roman Catholics and Jews might meet to discuss theological questions was proposed by Dr. Jaroslav Pelikan. Addressing regional directors of the National Conference of Christians and Jews at New York, the Lutheran theologian asserted that the time had come in interfaith relations "to move from conference to confrontation."

Fundamental clashes between religious groups cannot be ignored, "nor can we pretend that if we are all nice guys about them these issues will go away," Dr. Pelikan said. The three faiths should be able to face one another "fraternally and frankly," he continued. The avenue of communication "ought to be a two-way street, for it is finally impossible to make sense of either Judaism or Roman Catholicism as we know them without reference to the major movements that have broken off from them and, in so doing, have changed them."

Dr. Pelikan, 35, is a member of the University of Chicago's Federated Theological Faculty. His book *The Riddle of Roman Catholicism* appeared recently.

The Rome news agency Agenzia Diplomatica said Pope John XXIII would soon announce establishment of a Roman Catholic institute in Rome to study Protestant theology. The Lutheran World Federation is now setting up an institute in Europe to study Roman Catholicism, with Dr. K. E. Skydsgaard as its director.

"Biblical" movies hit

Costly Hollywood films based on biblical incidents but featuring more sex than religion were under fire from two sources this month.

The *Christian Century* urged Protestants to stay away from the "Bible" films. "Protestants need not subsidize these vulgar efforts to use the Bible against itself," the weekly said. They can "at least begin to challenge the promotion of lurid distortions of the Bible."

The Roman Catholic *St. Cloud Visitor* in Minnesota added a "hale and hearty Amen to the comments made by the editor of the *Christian Century* . . . We feel that Catholics are as much at fault as our non-Catholic friends in falling 'sucker' to many of Hollywood's sugary-sentimental films or so-called religious films that do no more than try to put a pseudo-religious frosting on sex."

Missouri to discuss cooperation

Plans for joint activity by the Lutheran Church—Missouri Synod and National Lutheran Council bodies ran into a snag early last year. Dr. John W. Behnken, Missouri president, "respectfully declined" a bid to confer on cooperative Lutheran activities that would meet the challenges of the atomic age. He termed the doctrinal position of other Lutheran bodies now engaged in merger negotiations as "in a state of flux."

The Missouri leader later withdrew his statement, agreed to meet under "propitious circumstances" provided "doctrinal discussions are primary on the agenda."

This month Missouri accepted a renewed National Lutheran Council invitation. In a reply to Dr. Paul C. Empie, NLC executive director, Dr. Behnken said the Missouri Synod's Doctrinal Unity Committee was ready "to meet with you for the purpose of exploring the sta-

Group that produced famed "Martin Luther" film sign contract for new full-length feature on the conflict between Christianity and Communism in East Germany. F. Corden Mace, president of De Rochement Associates; Dr. Paul C. Empie, president of Lutheran Film Associates; Robert E. A. Lee, LFA secretary; and Producer Lothar Wolff plan film to be shot in western Germany next spring.

uo." He said authorization for such a meeting had been given at the synod's convention last June. Dr. Empie later announced that members of Missouri's unity committee would confer with members of the NLC's executive committee on Nov. 19 to set a time, place, and formulate an agenda for the proposed meeting.

New junior college for Michigan

Plans are well under way for establishment of a new $6 million junior college by the Lutheran Church—Missouri Synod near Pontiac, Michigan, it was disclosed this month. Dr. W. F. Wolbrecht, secretary of the synod's board of higher education, said architects were working on plans, with construction slated to start in 1961. Two sites near Pontiac are under consideration, Dr. Wolbrecht said.

The Missouri Synod operates 14 colleges and seminaries in the U.S. Enrollment this year is 5,812 students. The church recently opened a four-year senior college near Fort Wayne, Indiana. Also church-related is Valparaiso University in Indiana, which this year reports a record enrollment of 2,487.

Opening of the senior college at Fort Wayne has left three empty dormitories at Concordia Seminary, St. Louis, and an enrollment there 400 below normal, *The Lutheran Layman* reported this month. Ministerial students previously were required to have two years of college training, followed by a four-year seminary course. Under the new system, students will complete a four-year college course and spend only three years on the seminary campus. This conforms to the practice in most other Lutheran bodies. To avoid complete elimination of any year's class, an accelerated program will provide some seminary graduates in 1961 and '62.

Wisconsin dissenters open school

Relations between the extremely conservative Wisconsin Synod and the Missouri Synod had been strained in recent years. Both groups are members of the Synodical Conference. The Wisconsin Synod has about 300,000 members; Missouri has more than two million.

Protesting "unionistic" practices of the Missouri Synod like sponsoring Boy Scout troops and military chaplaincy, the Wisconsin Synod has nevertheless continued in "vigorously protesting fellowship" with Missouri. The two groups share several educational and social welfare ventures.

Because the Wisconsin Synod would not break off relations with the Missouri Synod, 31 pastors and congregations numbering about 900 communicants resigned from the Wisconsin group. The Rev. Edmund Reim, president of Wisconsin Synod's seminary at Thiensville, also resigned from the synod.

This month the dissident group announced establishment of Immanuel Lutheran College at Mankato, Minnesota, to train pastors and teachers. Mr. Reim heads the new institution, which has been incorporated as a private coeducational school sponsored by Immanuel Church of Mankato. It has 28 students in the high school department, 15 in the college department, and two enrolled for seminary training. Three full-time and five part-time instructors constitute the faculty, Mr. Reim said. He said pastors and congregations that left the Wisconsin body plan "eventually" to organize their own synod.

Church called state's conscience

Christian churches must apply mora and spiritual yardsticks to national an international problems, a forum group a the annual meeting of the Lutheran We fare Conference in Minneapolis was tol Dr. Robert E. Van Deusen, Washingto secretary of the National Lutheran Cou cil, called the church "the conscience o the state." He said the church "must hav a solid background of factual knowledg and must be willing to express approv of constructive governmental policies a well as disapproval of those that a morally inadequate."

Participants agreed that the church h a difficult role as the state's conscienc Dr. Harold Haas, United Luther Church social mission executive, point out that it is beyond the church's techn cal competence to offer specific solutio for the steel strike or the problem automation, but that it can offer a "p spective" which may help in finding answer.

One forum member noted that co

AMERICAN BAPTISTS APPROVE PLAN FOR $5 MILLION HEADQUARTERS

Not a football stadium, but a circular office building with radiating wings, this struct will be erected on 55-acre plot at Valley Forge, Pa. Printing plant and offices for leaders of 1,500,000-member denomination will be housed here. Chapel is at cen

ressional investigating committees rather
an churches have become the con-
ience of the nation's culture.

Warns on security

Christians must recognize the risk of
eking security at the hands of the gov-
nment, Dr. Edgar Carlson, president of
ustavus Adolphus College in Minne-
ota, told the conference.

"The more we invoke the political or-
er to do for us those things which it is
our advantage to do together, the more
refully we must guard against the tend-
ncy of government to extend its powers
eyond our intention," he said. The
urch can help government understand
e meaning of justice, can make those
power keep in mind their responsibility
the Creator of government, and can
lp the state guard against the tempta-
on to use its power for the benefit of
fficeholders instead of citizens, Dr. Carl-
n continued.

More than 400 social missions leaders,
oard members and pastors attended the
ssions. The group elected James J.
aun, associate director of the Lutheran
elfare Society of Minnesota, as presi-
nt. He succeeds Dr. Paul M. Orso of
ashington.

eligion gains in Russia

A "remarkable reawakening of re-
ion" in Red Russia was reported by a
oup of former Soviet scholars now at
e "Institute for the Study of the
.S.S.R." in Munich, Germany. The
oup cited many articles attacking re-
ion which had recently appeared in
ommunist periodicals as proof of of-
ial concern in the Kremlin. A new
vernment-sponsored magazine *Science*
d Religion has been established to
unteract religious teachings.

Moscow's *Pravda* on Aug. 19 said the Russian Orthodox Church and various sects had "extended their evangelistic activity and intensified their work" among young people. It blamed Soviet officials for "insufficient vigilance" in allowing the spread of religious beliefs, the group said. Russian Baptists had reported large gains in membership and banned sects such as Jehovah's Witnesses and Pentecostal Brethren were still active.

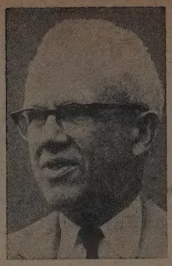
Atheistic propaganda has been "exceptionally unsuccessful," the Communist organ *Party Life* said in its September issue. It said that "many prominent scholars, social and political workers, writers, composers and artists" had withdrawn from a society set up to spread atheism. The journal *Young Communist* added that "evidence is available of religious influence on young people."

Poland fights miracle

A luminous glow had been noticed on Oct. 7 around the steeple of St. Augustine's Church in Warsaw, Poland. Reports that it had taken the form of the Madonna drew huge throngs nightly to the large brick church. They kept up continuous praying and chanting.

Roman Catholic authorities warned that the luminous image might be explained on natural grounds. Local experts said the glow was produced by the phosphorizing effect of industrial smoke on the copper-clad steeple. Communist authorities had the steeple painted with non-light-reflecting paint to discourage the crowds, but to no avail.

Warsaw's Communist paper *Zycie Warzawy* complained that the crowds were creating traffic problems and spreading "religious hysteria." The reports about a "miracle" were "uncomplimentary to our country and its culture," the paper said, charging that "the situation is getting out of hand."



WASHINGTON

By ROBERT VAN DEUSEN

WORLD TRAVELER

IN SPITE of the idea that a President who is not seeking re-election loses prestige, Eisenhower has been growing in stature, especially in the world scene. Since the death of John Foster Dulles, he has assumed active leadership of U.S. foreign policy.

The President envisions his role as that of peace maker. He would like to break up the cold war ice-jam, and usher in an era of good feeling among the great powers. Exchange of visits with Premier Khrushchev set the stage for a global thaw. Next year's summit meeting, if it really achieves substantial results, would climax his term of office.

Meanwhile, Eisenhower has launched an ambitious program of personal diplomacy in preparation for the summit meeting. The White House announced plans for an extended trip that would take him to eleven national capitals in Europe, the Middle East, Asia, and Africa. He will take a fresh look at problem areas, talk with heads of government, and be prepared to bring the results of first-hand observation to the summit negotiations.

COUNTRIES VISITED will include some which are aligned with the West and some which are uncommitted: Italy, Spain, France, Turkey, Pakistan, India, Iran, Afghanistan, Greece, Morocco, and Tunisia. While in Rome, he will call on Pope John XXIII, thus becoming the only American President except Woodrow W son to have visited the Vatican.

There has been no official comment the President's reasons for including t Pope in his list of world leaders to be v ited. If his aim is to create good feelin he will fall short of his goal through t inevitable criticism of his placing t head of a church in the same catego with political leaders. If he is seeking recognize religion as a vital factor t ward world peace, the wisdom of his s lecting the Pope as a symbol of religio freedom is open to serious question.

Support for Nehru

EISENHOWER'S visit to New Delhi w be one of the most significant aspects his world tour. It will mean that Nehr persistent neutralism has not alienat American respect for the Indian lead The President's four-day stay will und score his appraisal of India as a fo point of moral and political power.

The current tension between India a Red China makes Eisenhower's visit ev more pointed. It warns the Chinese co munists that any attempt to use fo in the border dispute with India co lead to serious consequences. In spite Indian protestations that they do not ne outside help, the news of Eisenhowe plan to visit New Delhi was greeted gla

Diplomats predict that President Eis hower will make another trip next spri this time to the Far East. Pro-west nations such as South Korea and Taiw (Formosa), jealous of the attention gi to neutral India, are pressing for a l visit from the President.

No other American president has sp so much time on foreign soil. The p tern of diplomacy is changing, in t recognition of the demands of an int related world for closer personal cont between national leaders.

Thanksgiving 1959:

Don't Take the Dinner for Granted

BY FRANCIS MASON

A FEW DAYS AGO, a speaker before a ocal service club, a gentleman of im- ressive title and presumable distinction, sed this phrase: "Our democracy, our omforts."

Democracy. Comforts. He seemed to ink that those two words meant the me thing; he seemed to be defining our ghest political ideal in terms of our ch material possessions. And I think s audience could hardly have missed e point when he continued: "We are e most comfortable people the world as ever known."

SOME WEEKS AGO, in another part of e country, a feminine radio artist was lemnly announcing to all whom it ight concern that the rugged frontier irit of early America is not dead.

In tones that thrilled with honest admiration she told how the young wives of American soldiers, stationed abroad with their husbands, were fighting back with grand old American fortitude against the tribulations of their exile. They were having a rough time, but they were sweating it out like tough little heroines.

It was true, she said, they were having little trouble in finding domestic servants. There were plenty of those. But they were being forced to struggle along against cruel shortages of closet space; and because of quite inadequate refrigerators they were being forced to go shopping for groceries, not *once* a week as in good old deep-freeze America, but every blessed market day of the world!

IT SEEMS THIS YEAR that our package of Thanksgiving prayers should be addressed, if not to Santa Claus, to some Heavenly Executive in Charge of the

Cosmic Distribution of Consumer Goods. This department is really doing a job, at least in our territory. Service is prompt and abundant, and the United States, in particular, is being supplied by Celestial Special Delivery.

These things somehow suggest the spirit in which we commonly celebrate Thanksgiving, and I shall say what little I can in correction of that spirit. I wish we might discard false practices and all their sentimental symbols. Therefore, as Mr. James Reston of the New York *Times* would say, I nominate the following for oblivion:

No more of this phony frost-on-the-pumpkin business.

No more Pilgrim Fathers lugging fat turkeys out of the forest primeval, their muskets cocked for hungry Indians, under the benediction of the harvest moon.

No more pious and gluttonous banquets.

No more rubbing our complacent hands over the groaning dinner-table and drooling over the turkey until grace is finished.

No more inflating our collective lungs and blowing a sturdy blast on the good old cornucopia.

No more confusing the gentle glow of honest fellowship with the animal heat of a full stomach.

No more provincial pride masquerading as Christian righteousness.

No more governors' proclamations or other civic substitutes for prayer.

No more assumptions that what we are now to receive is the just reward of our national virtues, and also quite probably of our personal lives.

No more of the conclusion that because we are gorged with special blessings we must surely be the Chosen People.

No more annual orgies of commercialism and self-indulgence blasphemously called by Christian names—Thanksgiving, even Christmas.

Let us bethink ourselves that a millio "right guys" *can* be wrong—even a hun dred million—when they perform th farce in the name of national worshi

WHAT I have said so far I hope will b understood rather as a prayer than a se mon. But if it is a sermon, I suppose has two texts. One of them is simple; it this: Don't try to pray with a full mouth

The second text was written long ag by a great American poet. "By God he said—and the words are prayerfu not profane—"By God! I will accep nothing which all cannot have their cou terpart of on the same terms."

DR. FRANCIS MASON has been teaching at Gettysburg College since 1925. A graduate of Harvard and the University of Virginia, the professor of English has published a volume of poems, has contributed to literary magazines. He's a member of Christ Church in Gettysburg.

To give thanks for a thing would seem imply that we are both grateful and *appy* to receive it. But to find unoubled satisfaction in the enjoyment of ood things which are denied to our eighbors is a perversion of Christian gic and a mockery of Christian love. /e give thanks for the dessert, but we ke the dinner for granted.

How, THEN, should we pray? And for hat should we give thanks—if not for njoyment of special privilege in a sufring world?

We should give thanks, among many her things, for the privilege of work. edicated labor is a high form of worip; it is both a prayer and an answer prayer; and it is available to every illing man. It is our noblest active ivilege; for, however humble our la-r, it makes us co-builders with God in e continuing work of Creation.

Of the saintly Brother Lawrence it as said that "he was pleased when he uld take up a straw from the ground r the love of God." "Our sanctifican," he thought, "does not depend upon anging our works, but in doing that r God's sake which commonly we do r our own."

"The time of business," said he, "does t with me differ from the time of ayer, and in the noise and clatter of y kitchen . . . I possess God in as great nquillity as if I were upon my knees the Blessed Sacrament."

Let us give thanks, then, for humble llaboration with God.

LET US GIVE THANKS for our growth the realization of human brotherhood. t let us give equal thanks for the sav-g thought that full brotherhood will be complished not by trite slogans of uality but by long patience and the aling years.

Let us give thanks, of course, for the good earth, and for the temperate use of material comforts. But give not thanks, to *any* god, for luxuries which are ours because we withhold them from others.

Let us give thanks for those issues and events in which we can honestly believe that we have been on the side of the right. But let us give equal thanks for the cleansing sense of error, and the grace that allows us to repent. As one of our thankful poets has told us, the roots of virtue are planted in remorse.

Let us give thanks for our new symbols of infinity. The old science pointed to intellectual mastery; the new science points to expanding mystery, and thus renews the necessity of faith. Let us be glad that Revelation never ends.

Let us give thanks for the beauty of the arts that lead upward into life. Let us know the artist as our effectual friend, and let us recognize ourselves as colaborers in all the works of the human imagination. We are needed; artist and works are incomplete without us.

FINALLY, let us give thanks for the human condition into which we were born—for mortality itself. Being finite, we can change, and suffer, and look upward. Standing somewhere between the herded animals and the companionless solitude of God, we share the finite and the infinite. By our suffering we learn the benediction of joy.

In our changefulness we become aware of the Unchangeable. In being human we both need and know the companionship of our own kind. All this we are given, and with it the power to receive in our mortal imperfection the grace of God. To know this grace, and to express it in our daily lives, is honest thankfulness. Thanksgiving is possible only to angels and men. It is our noblest capability.

Thanksgiving 1959:

Thank God for God

By Jerald C. Brauer

What are we thankful for in 195 We should not only thank God for fo clothing, and shelter because this co be sacrilegious. We have too much material goods to be grateful for anyth material.

Our gratitude should be for the thi through which God preserves us fr destruction. We live in an insecure wo In spite of jet planes, streamlined au mobiles, miracle drugs, air-conditio houses, and an increasing life span are anxious and frightened.

We are insecure, even though we insist that we are happy and healthy, with busy factories and full-time employment. We pretend to enjoy life with its abundance and goodness to repress our real fear—the fear of destruction at noonday; the fear that life is meaningless, a sigh that passes with the wind and is known no more.

WE HAVE LIVED under the threat of atomic annihilation long enough to push it into the background. Now we are confronted with another challenge to our security—outer space. Mankind might well lose itself in an infinite, uncharted, unexplored space. Some people already fear that man may be an accidental phenomenon in a vast, complex, ever-expanding universe. If this feeling gains ground, life will become meaningless and we face a fearful future.

Thus on Thanksgiving Day, 1959, we should be grateful to God that in the face of our doubts and frustrations, he is faithful. He has declared himself to be our Creator, Redeemer, and Preserver. He has shown our forefathers that he is this kind of God. To know that as human beings we are of consequence in the great scheme of creation is the most important and the most reassuring thing for the 20th-century man.

GOD HAS MADE us, not we ourselves. This is our point of reference in the haunting nightmare of space. Not even the threat of atomic destruction can cut us off from our creator. We are creatures of God, not insignificant chance mutations of the universe. As his creatures we are responsible to him and to our fellow human beings.

We may be tempted to put our trust in gadgets, comfortable homes, scientific know-how, or weapons. But in our hearts, in our sub-conscious, we know that as modern men we face utter destruction and emptiness. We cannot live as gods for we are creatures, and we cannot live under man-made gods for there is only one God who has made us.

WE ARE THANKFUL that we do not have to try to be gods but that we are called upon only to trust God. This enables us to live with daring responsibility in our rapidly changing universe.

We are thankful that the God who has created us, the maker of this wondrous and fearful universe, is a judging and a redeeming God.

Because he is a judging and demanding God, universe and mankind exist for justice and righteousness. Life would be meaningless with neither good nor evil, height nor depth, dark nor light. He is a God of wrath against all injustice and evil. It is by him that we as individuals, our society, nation, world, and universe are judged.

BUT WE SHOULD be especially grateful that this God reveals himself as a forgiving, redeeming God. It is in the cross that we encounter ever anew the power of his mercy and love. It is in the new reality of Jesus Christ that we live and move and have our being. To live in awe and trust in God is the measure of our life. To take him at his word is to live a life of trust and faith.

Let us then cut through all the usual things for which we give thanks and be thankful to and for him who stands behind all these good things—God himself! We are thankful that God enables us to face the uncertainties and threats of an atomic and space age. We are grateful he will not let us rest content with ever more comfortable lives. We are grateful that in this infinite universe, we have come from him, that we live in him, and that we can rest our life and death in him.

United Lutheran Church in New York organizes its own elementary school

The Basic Truth Is Chris

By Paul Valentiner

Wide-eyed the eight-year-old stared at his surroundings. "Criminently," he said softly, "this is where we go to school?"

He was getting his first look at the new quarter-of-a-million dollar Epiphany Lutheran School in Hempstead, Long Island. His reaction was shared by thousands who visited the recently dedicated plant of the only existing ULCA parochial school on the northeastern seaboard.

There are only a handful of United Lutheran elementary schools in the nation. Two are in the south and abo a dozen are scattered through the mi west and far-west. Some have been existence longer than Epiphany's schoo Few can boast of a more modern ed cational unit than the congregation bu this past year.

"Some eight years ago, when we r alized we were going to need more Su day school space, we appointed a buil ing committee to investigate the sitt tion," said Pastor Herbert N. Gibne "The idea for a school grew out of t committee's discussions.

Artists at the easel

Scholars at the globe

AN "INTEGRATED EDUCATION" CALLS FOR A CHRISTIAN SCHOOL

"A few of our parents had been talk-
ıg about it long before that. They were
ending their children to a Missouri
ynod school and were convinced we
ught to have one of our own."

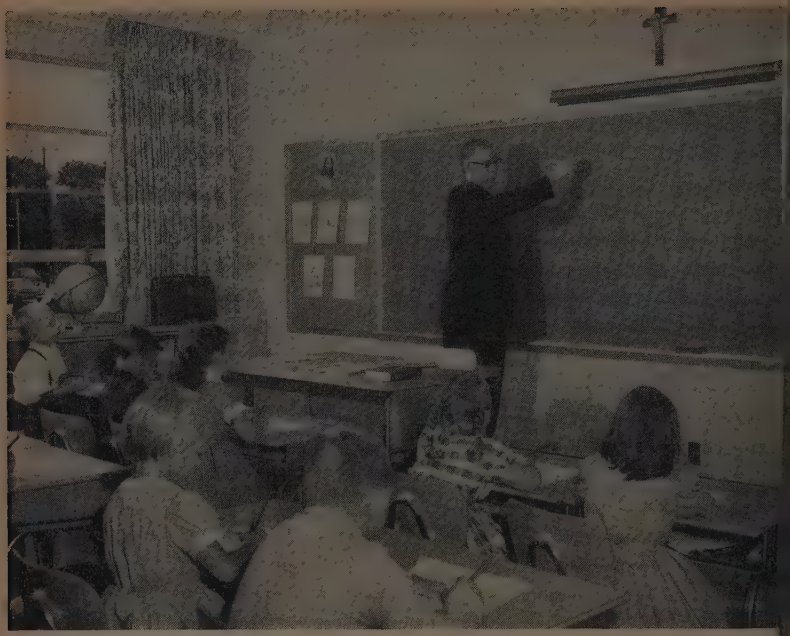
The project was launched in Septem-
er, 1954, with a class of 20 kinder-
ırten students. One grade was added
ch year until lack of space forced cur-
ilment of further expansion last year.

By this time the congregation was con-
nced of the value of the school and
e need for a building to house it. Con-
ruction started in 1958, was completed
rlier this year, and with the new facili-
s, continued expansion of an addi-
onal grade annually is anticipated.

EPIPHANY does not think it is com-
ting with the public school. Its project
is not started because of poor public
hool conditions or to combat juvenile
linquency.

Pastor Gibney believes that under the democratic form of government there is room for more than one educational system. "If we get into a situation where

PASTOR GIBNEY WITH YOUNG STUDENTS



SCHOOL PRINCIPAL DONALD KELLER ILLUSTRATES A PROBLEM

there is only one school system we will be in the same fix as a totalitarian country," he thinks.

"The law forbids 'sectarian teaching' in public schools. Recent interpretations have brought us to the point where we can expect little more than the 'Golden Rule' to be taught in class. If a parent wants his child to receive an 'integrated education,' he'll have to look for a Christian school."

INTEGRATED education is important, Pastor Gibney believes. A child who gets one or two hours of religious instruction along with some 35 hours of secular education each week, may have difficulty in fitting the two together in mind and experience.

Epiphany's stated purpose is to provide "a Christ-centered education" b applying Christian truth and attitud in the classroom, on the playgroun and in social relationships.

Whole-hearted co-operation in the d velopment of the school has been pr vided by the Missouri Synod's Atlan District Office of Christian Educatio Teachers attend and participate in t annual teacher's conference held Pocono Crest, Pa.

At this three-day meeting, organizati and curricula of the elementary pa chial school are given careful scruti The District, which operates 25 scho of its own in the metropolitan area, sists in shaping Epiphany's paroch school program.

The curriculum combines grade jectives of the New York State with

Missouri Synod course of study. Each teacher writes his own course of study. When it is approved by the congregational board, it is sent to public school authorities for approval.

In New York State all elementary education is supervised by the District Superintendent of Schools. He is required to see that compulsory education laws are complied with. On request, the state supplies health and transportation services.

The law is broad. It makes English the basic language for instruction, requires a basic curriculum including social studies, English and arithmetic, and courses in health, safety and temperance (the latter still on the books of the state of New York).

Thus far Epiphany has experienced no difficulty in securing teachers. There seems to be an ample supply of United Lutherans qualified to teach. "It is interesting that approximately one-third of the schoolteachers in Missouri Synod's Atlantic District are from the ULC," Pastor Gibney says.

Two teachers are members of the parish and one former teacher was. One was recruited through a neighboring Lutheran pastor. The parish deaconess is also a qualified teacher.

Three women are on the substitute teachers' list. Two of them belong to Epiphany and the other is a member of a nearby Lutheran church. Two are former public school teachers and the other has just secured her license to teach.

Teachers attend monthly conferences, weekly chapel services, and take part in PTA meetings four times a year. Salaries average about $500 per year less than comparable positions in the public school system, but are higher than those paid by any other Lutheran school in Nassau County.

Tuition rates vary from $15 per

Playground is church's own

Term starts for Epiphany's school

month for members of Epiphany to $21 for non-members. When a family has more than one child in school the rates for the second child are scaled down and go to as low as $3 per month for a third child from the same family. The school purchases all textbooks and rents the hard-cover books to the students for the duration of the term.

Tuition and rental fees support the complete operation of the school. The church provides the building, light, heat, and janitorial service, although the school budget could pay for all except the building if it were necessary.

Approximately 80 per cent of the students are Lutheran. Forty-five per cent are members of Epiphany and 35 per cent are members of other Lutheran churches in the area. The remaining 20 per cent are from all denominations, including Roman Catholic and Jewish. The school is integrated. White and Negro students attend.

Enrollment is over the 100 mark this semester with students in kindergarten and the first three grades. As additional grades are added, enrollment is expected to increase until the plant is operating at capacity.

Getting students presents no problem. When the school was first started five years ago, advertisements were placed in local newspapers. Today this is no longer necessary. "The new building in itself is a splendid advertisement, but the best promotion we have is the word-of-mouth kind with one parent telling another," Pastor Gibney said.

The school has brought approximately 20 families into the Lutheran fold during the time it has been in existence.

"More important than this," Pastor Gibney says, "is the intimate contact we have with the children. We see them at chapel each week, in the halls and on occasional visits to the rooms. Once a year they are invited into my study to chat with me. They speak to me when ever we meet and gradually a close relationship is established. They come to know the pastor as their personal friend."

The Peterson brothers have a lumber yard and successful business in a city in the deep south. Nextdoor to them is a colored woman whose son is an invalid and bed-ridden. Her livelihood depends upon her work as a washwoman and through each long day, beginning at 5 A.M., she boils her clothes in a huge iron pot over an open fire.

The Petersons ordered their drivers and employees to throw over the fence into the washwoman's yard all broken pieces and odds and ends of lumber.

In turn the colored woman prepares each year around Thanksgiving a fried chicken dinner for the proprietors and all the employees, and serves it herself. Likewise, she assures her benefactors of her daily prayer in their behalf.

In the year-round Christmas spirit, incidents like this exceed in the south all the harsh stories so widely publicized of racial difficulties and hostility.

William C. Schaeffer

ISRAEL:

Young Nation at Odds with Its Past

By John Reumann

Israel is a study in contrast. For ristians, it's first of all the land of the ble, the setting for Old and New Testa- nt events. But it is also a modern untry of which the average Christian America has a hard time getting an biased picture, mainly because he hears re of the Jewish than of the Arab e in press and radio.

At election time orators lean more to- rds the Israeli point of view, since re are more voters of Jewish back- ground than of Arab descent to please. Also American Christians may approach the matter under an impression that Israel is the fulfillment of prophecy, an attitude that does disservice to the New Testament and hurts a fuller understanding of the Near East today.

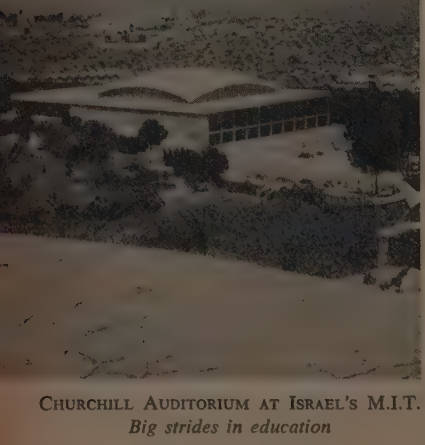
But, looking at Israel as just another state, travelers may talk at first about the comparatively high cost of living. Even with a premium rate of exchange

for tourists, dinner in a class B hotel runs $2.50, a bottle of local soft drink (imports like Coca Cola are discouraged to aid local industry) about 45 cents, though the social welfare tax of 10 per cent can be deducted if you charge it to your room.

This costly cuisine is often undistinguished, not only because of *kosher* regulations (about which many natives are not too concerned), but also due to lack of imagination. More than one American tourist says he ate better Jewish food back in the Bronx!

Oddly, Arab food is especially popular with the inhabitants of Israel. Immigrants from North Africa and Yemen opened up small restaurants to supply the dishes to which they were accustomed, and now everyone seems to go for *shiskabob* or *humus,* a kind of chick-pea paste.

TRAVELERS WILL ALSO mention the great strides in development that have taken place. Tel Aviv, a new city, may



CHURCHILL AUDITORIUM AT ISRAEL'S M.I.T.
Big strides in education

be disappointing. Its older buildings a already a little dilapidated, the stree less grand than pictured, and all summ long newspapers warned against swin ming in the Mediterranean on its crowd beach front (resembling Coney Island because the water is polluted.

But the new suburbs of Jerusalem a magnificent, and everyone seems to lo Haifa; it has a setting not unlike S Francisco. And the new luxury hot are striking in appearance and decor.

To conclude, however, that Isra stands alone in such developments the Middle East or that the Arab lan are utterly backwards, is false. Beir has its booming suburbs, and Cairo one of the most alive and imposing citi anywhere.

TO THE TRAVELER who goes to Isra with Bible and guidebook in hand, t lack of religious interest or even know edge about many places mentioned scripture, on the part of citizens a Jewish tourists alike, will prove a s prise.

There are exceptions, but the bulk travelers seem biblically illiterate. Guid must summarize elementary Old Tes ment narratives and even drum up int est in the ancient kings and patriarc The best-informed tourist in a group m well be a Protestant Sunday sch teacher.

One blatant example was the man w saw a carved Star of David among t decorations on the second-century s agogue at Capernaum, near the s where Jesus must have taught. Said pointing at the familiar political sig "Look, they had the Zionist emblem th too!" When told that monks of the Fra ciscan order own the site, he protest about Christians taking Jewish thi away and was scarcely satisfied with t guide's explanation that nothing v

WISH DAUGHTER: DRESS WITH MODESTY!
Warning in Mea Shearim, Jerusalem

NEW SWIMMING POOL AT SAFED, GALILEE
Mixed bathing is opposed

ken away and people should be thank-
l that this monument of the past has
en so well excavated and made acces-
ble for all to see.

This attitude, more national than re-
ious, can be seen in the indifference
many inhabitants to organized Judaism
a cult. There are, of course, numer-
s settlements of orthodox Jews, de-
utly practicing their faith, and also
me in the more liberal tradition, but
r many the teachings of scripture and
traditional practices hold little in-
rest.

They associate them with a reactionary
y of life, with requirements and de-
nds out of step with Israeli reality.
w cities like Tel Aviv have compara-
ely few synagogues.

ALL THIS SUGGESTS that Zionism for
modern Israeli is political, not re-
ious. One official is reported to have
en asked what his country would do if
acquired the old Temple site, now in
Jordanian sector of Jerusalem. This is where the Holy of Holies stood, now a mosque, a piece of land sacred to Jew, Christian, and Mohammedan. His answer, reportedly, was: "It would be embarrassing to try to decide what to restore, to satisfy each one." To many citizens of Israel it would be a political, not a religious symbol.

ALONG WITH these religious contradictions go economic contrasts. Jews in America and other western, capitalistic countries have generously given money to Israel. Jews may be told it is a religious duty to buy State of Israel bonds during the high holidays. At other times it is stressed that such gifts or investments build a bulwark for the "western way of life."

Yet Israel presents instances of some of the purest communism practiced anywhere in the world. Certain collective farms or *kibbutzim* apply the Marxist principle of "Each according to his capacities, to each according to his needs." Salaries or private ownership

have been abolished. Elsewhere there are adherents of less pure forms of Marxism, and socialism is a strong force in the well-organized labor movements.

THE TYPE of communal, centrally controlled existence now rising in Israel, especially on *kibbutzim,* raises interesting sociological questions about the future of characteristic patterns of Jewish life.

The family, ever since Old Testament times, has been central, the home of a training ground for religion and ethics. But on some collective farms both parents work, the wife returning to her job as soon as possible after a child is born. Children are cared for by nurses and teachers provided by the *kibbutz* or government, and parents may see their children only a few hours each day.

How much this will change the traditional pattern is anybody's guess. What safeguards will protect the children from being moulded in whatever way the authorities desire? Already this summer problems of juvenile delinquency and even charges of discrimination against Jews of North African background were being aired in some large cities.

ANOTHER contrast is the fact that amid so much stress on education Israel is in some danger of cultural isolation. Students at Hebrew University have little contact with outside streams of thought because of their geographical situation.

This problem is pointed up by the small but excellent Institute for Biblical Study, on Jerusalem's Street of the Prophets, maintained by the Church of Sweden. Its director, Dr. Hans Kosmala, an expert on Judaica who published this year an important study on the Dead Sea Scrolls, suggests that one task for such a school is to provide opportunity for discussion among interested scholars, students and faculty, at the university.

Here is a chance to meet with Chri tians who have interest and competen in Hebraic studies, so that both grou may learn. Authorities are helpful inviting distinguished guest professors lecturers—this year Dr. Anders Nygre one of Sweden's most distinguished the logians.

Opportunities for such interchange views are limited, however. One Ame can Old Testament scholar told me tha while dozens of his colleagues visit Jordan in the past year, he was one the few to do research in Israel. (present one must choose between goi to Arab countries or Israel.)

He emphasized that it was importa for his work to keep in touch with wh scholars in Israel are doing, and just important for them to have conta with gentile experts. Geographi boundaries in Israel unfortunately crea cultural isolation. This is a problem abo which little seems to be being done.

IN LOOKING at pictures of Israel a hearing about her people, one begins wonder, what is an Israeli? There scarcely a common physical appearan as yet. The Israeli will grow darker skin as European and African-Asian i migrants are mixed but nowadays settler from Yemen differs greatly fr one from Germany.

Nor is there a common linguistic cultural pattern. While Hebrew is be revived as a national tongue, Yidd seems more used on the streets, and G man, although still banned in univers lectures, will suffice to order a meal many restaurants. Certainly it is not ligion that binds Israelis. The most lik bond seems to be nationalism, a patri fervor for the state they are building.

This national spirit, however, leads a final note of concern: the tragic

istices wrought by its birth. The expul-
ion of almost a million Arab refugees
1948 (which enabled Israel to accom-
odate many of the settlers it has
rought in) has been publicized, though
ew people pay much attention to it.

Many of these Arabs, some of them
hristian, still live in refugee camps,
ustained by gifts from the United Na-
ons and church agencies like the Lu-
eran World Federation. Most of them
ant no rehabilitation. It would cancel
ll claim to their old homeland. The
roblem drags on, as the World Refugee
ear publicity tries to prick the interna-
onal conscience about solving it.

KIBBUTZ DINING HALL IN GALILEE
Great changes in a way of life

ANOTHER INJUSTICE, ostensibly done
troubled times to balance other in-
istices, was the seizure of much church
roperty by Israel, churches, schools,
ission institutions. Compensation con-
sted often in 10 per cent of a low
valuation, paid only several years later
1. The Syrian Orphanage, supported
German Lutherans, was a case in
oint.

Something of the same spirit that pro-
iced these injustices still appears in pe-
odic Israeli complaints about the work
the Augusta Victoria Hospital on the
ount of Olives in Jordan. Of eight hos-
tals in the Jerusalem area, seven are
Israel's side of the partition line. Only
ugusta Victoria is in Jordan, and it was
aced under the UN flag in a neutral
ne, operated by LWF to serve a huge
gion otherwise without immediate hos-
tal facilities.

The old Hebrew University buildings
nearby Mt. Scopus were likewise de-
ared a neutral zone; they stand unused,
th Jewish guards, a tiny pocket inside
rdan. From time to time Israeli of-
ials argue that, since their university
ildings must remain unused, the Au-
gusta Victoria hospital should also be closed, in spite of the desperate needs it serves.

SOME YEARS AGO an American engineer, W. C. Lowdermilk, devised a plan to pipe water from the Upper Jordan to irrigate the southern desert in Israel. To compensate for the water thus taken away from Jordan, through whose heart the Lower Jordan River flows into the Dead Sea, a canal was to bring water from the Mediterranean.

A treaty for the project was never signed but Israel went ahead and by 1962 the irrigation system will be working. No steps have been taken to bring Mediterranean water to the Dead Sea.

The paradox is that Jews, having suffered so much injustice under Hitler, do not fully see the injustices worked, often unavoidably, in creating and developing Israel. No one can predict the future, but Israel as a state is determined to remain and grow. Arab nations are likewise determined to remove her from the map. As incidents compound the ancient hatreds, one trembles at what could occur, a harvest of accumulated injustices.

FIVE MAKE A FAMILY

Feel Sorry for Yourself?

LAST WEEK I went to ULCW meeting, one dull, rainy afternoon—one of those depressing days that come in late fall whether you live in the northern or southern part of our country. A day when people feel as if they are dragging themselves through their jobs or housework. A day when people snap at one another for the silliest reasons or even for no reason at all.

And our pre-meeting conversation was in that tone. Women complained about their tiredness, sore backs, operations. They talked about all the housework, the care of children. Some criticized about the weather. Some sat in corners exchanging gossip and feline rumors about their best friends. Yes, on a day like that, you don't even like your friends!

"I WISH the chairman would start the meeting," Claire Mawson whispered to me. "At least we won't have to talk to one another." Then she laughed. "I don't mean you, Connie Melton. We enjoy talking to one another. But all of us need to be taken in hand, shaken out of this I-feel-so-sorry-for-myself mood."

"I agree," I said. "I heard one person complain and I started to complain. Mrs. Anderson said she was so tired because she's done the whole wash this morning. I'd done our laundry, too, but I wasn't tired till I heard Mrs. Anderson. It *is* a dull day. I hope they've chosen some cheerful songs."

Gradually the women drifted to the rows of chairs. The officers took their places. The president rapped for order

It was true, as Claire said, all w needed was to be taken in hand. Onc the meeting started, women perked up whispering stopped, and heads wer tilted this way and that for better view ing. Everyone sang, everyone participate in reading a psalm.

THE BUSINESS agenda was covere quickly. Then Pastor Hanson came t the front to give the message for the da He's a good extemporaneous speake That afternoon he read about twent verses from the Bible—scattered ones, a on the subject of sharing the burdens o others. Then he related these passage to our group.

Pastor Hanson is not afraid to criticiz He started right in on the attitude wit which we had approached the meetin Said he'd been circulating before th meeting, overheard a lot of grumblin and complaining, and wanted to show how wrong we were.

He pointed out that many in the grou had *great* burdens to bear, so why we they bowed down by little things—li dull weather, laundry, a messy hous or a neighbor who had wall-to-wall ca peting? He had us laughing and lookin shamefaced, too. We *had* been fussi over *little* things.

While we sang another hymn, thought about some of the *great* burde and sorrows some women in our grou have. A husband out of work for s months. A boy in coma in the hospit

t expected to live. A wife who wants hild but has been told she can never e one. An alcohol addict, about whom ny of us worry.

REALLY, I THOUGHT, a dull, wintry , a backache, a pile of ironing wait- —what's that? I scolded myself. nnie Melton, you have three children a husband all in good health, none them in trouble (unless something pened since two o'clock), all clothed fed, a car that runs, a house. You e enough so you can share generously h church, with community, with peo- in need.

'Psst! Connie!" Claire nudged me. e women were rising for a closing yer, and I sat there in a daze. I was teful to be released from scolding self. I grabbed my purse and hymn- ok before they slipped to the floor and e to join in the prayer and a closing nn.

We have a wonderful ULCW program nmittee. We expect surprises at every eting. Today's program *was* a sur- se. It fit right into Pastor Hanson's arks.

'Look, Connie," Claire whispered en the curtains on the small stage re opened on an old-fashioned scene. ooks like 1890."

t was. Several groups acted skits ed on household scenes several dec- s ago—to show how hard women rked in those days.

'Well," as Mrs. Ittel said later during fee hour, "we think *we* have trou- s!"

WE ALL KNEW what she meant. Mrs. derson almost had hysterics over the ndry scene—showing an old wood ve, big coppers of water boiling on it, haggard, steamy woman lifting heavy olen underwear from a tub with a stick, the old irons sitting on the stove to heat, the voluminous petticoats to be starched and ironed.

"My washday's a cinch," Mrs. Anderson gasped as her laughter subsided. "With my automatic washer and dryer, my mangle, my steam iron, and all that drip-dry stuff the kids wear. Why was I complaining?"

The 1890 household scenes led up to a message. First the actors showed how hard women worked in keeping house and managing a family without all our 20th-century conveniences. Then came the message at the end. This was a Ladies' Aid scene in 1890. Here were all the same women—whom we had seen working so hard in their homes—gathered at church. All of them had found time to come to Ladies' Aid.

THEIR MEETING was concerned with what they were going to do to help a family in need. The mother, a member of their group, was in the hospital. One woman offered to take her buggy over to the farm and take all the family laundry.

A group of women planned food they could take to the family—food that could be made at their homes and then reheated by one of the older daughters on the farm. Another woman offered to take the two youngest children temporarily into her home.

All of them, busy as they were and hard-working, found time to share with others, to help others. The entire skit was a lesson to us. It was humorous. It aroused our emotions. It made us feel a bit ashamed of our pre-meeting complaint session.

"Remind me, Connie," Claire said to me on the way home. "If I ever complain, just remind me. Say *eighteen-ninety skidoo* or something."

WORSHIP NOTEBOOK

NEW BOOK ON WORSHIP

According to the insurance company ads, 65 is the age when a man leaves the burdens of the office to sit beside a sleepy lagoon and fish in the sun in Florida. But when a man has given his years to his work and has *enjoyed it,* a milestone marked 65 isn't going to be the end of the road. At that age some men are just beginning to bring to fruit the labors of the years before.

That's how things have turned out for Luther D. Reed, who is known throughout the church. He retired as president of the Philadelphia Seminary in 1945 after serving on its faculty almost fifty years. In 1946 he became the chairman of the Joint Commission which prepared the *Service Book and Hymnal* published in 1958.

In 1947 his monumental study *The Lutheran Liturgy* came from the press, and one would think that he might have then looked forward to quiet days of contemplation. But next year this book is to appear in a revised edition. A few months ago another volume, *Worship—A Study of Corporate Devotion* gave new evidence of Dr. Reed's tireless energy.

Glancing through the table of contents of this new volume the reader will notice how wide an area the author covers. Very little that relates to what happens in our churches every Sunday is not touched upon by the author. History of liturgical practices, the origin of the forms we employ, and practical suggestions in many different areas are included.

Of particular interest to most Lutherans will be the rather full treatment garding the history and development the *Service Book and Hymnal.* At th places where the new liturgy differs fr the Common Service, explanation made of the changes and the reasons them.

Equally valuable is the extensive tre ment accorded to the hymnal. Here full notes on the composers of the hym arranged in chronological and geograp ical order. Here is ample indication t those who prepared the new comm hymnal looked far and wide for the b in Christian hymnody.

Music of the church, in liturgy a in hymns, is given due considerati Against a brief background of the histo of music in the service of the chur the reader will find a thorough exa nation and explanation, with practi suggestions, of the three musical setti of the liturgy.

It isn't difficult to see where the sy pathies of the author lie. The treatm given the first setting is quite full. relying upon notes from Mrs. Reg Fryxell, who prepared the music for second setting, this setting too is plained in detail. The third setting ceives little attention.

For anyone interested in hymn tun Chapter 13, "Music of the Hymn," be a gold mine of information. T section is particularly helpful to one w wants to know more about the orig of our hymns.

In discussing the work of the ch Dr. Reed offers a suggestion that m

ll upon deaf ears in many instances:
". . . choirs are admonished to face
tar or chancel wall in singing, not the
ngregation as if giving a concert. The
eals of the choir must be churchly
rity, liturgical unity, and artistic ex-
llence . . . Nothing tainted with secular
sociation, nothing irreverent, trivial,
owy, or merely sentimental is worthy
presentation."
Two lists of suggested anthems for
ndays and festivals are included in this
apter.

A CHAPTER on the organ, with sample
ecifications for three differently priced
gans, will help many people understand
is valuable piece of furniture in most
our churches. A chapter on choir ad-
inistration and another on the organist-
oirmaster touch on areas often over-
oked, particularly by church councils.
It may be that the author will get some
gument on his continued support for
e choir to be located in the chancel.
. Reed argues—and rather well—for
e chancel choir location. Let's just hope
at this matter will have more discussion
d experimentation.
The reader will be grateful for the
tailed history of the liturgical move-
nt and particularly for the section
ich relates to the American scene.
here ministers are contemplating the
e of the rubric which permits chant-
g, the chapter on that subject offers
und guidance. The three indexes total-
g almost forty pages will be of value
the scholar.

THE RICHNESS of this book comes
m the wisdom of many years given
the service of the church in a realm
ere the writer has been scholar,
cher, and crusader. Here are words
warning to the "extremists": "The
ple facts are that corporate worship
requires a large amount of good and proper ceremonial. The beauty and effectiveness of an otherwise satisfactory service are often marred by deficiencies in necessary ceremonial quite as much as by overelaboration. There is still much to be learned by many whose liturgical technique falls below even average standards of professional proficiency, not to mention the highest form of finesse."

"We need to improve the bad spelling and poor grammar of the Sloppy Joe quite as much as to curb the zeal of the Sweet Williams!"

By way of admonition and looking toward a fuller program of worship, Dr. Reed says: "Congregations of normal size should seek to realize the ideal of the early church, and recover the practice of the Lutheran Church in the Reformation century, and use the complete service every Lord's Day, thus offering not only the Word but also the Eucharist for all who may desire it on any particular day."

It is fortunate for us that we have had leaders like Luther Reed, and his devotion and zeal ought to be a part of our continuing quest for services of worship which are rich yet meaningful. Here is one of his statements which is worth much thought: ". . . the Liturgy is more than a collection of forms. It is a form filled with fire, the fire of the Holy Spirit. It is more than a lovely legacy whose beauty stirs the imagination of a few. It is a living instrument for the many. It is a bell, whose metal assumed enduring form centuries ago, but whose clear tones have undiminished power and purity today. Were there more of the human in it and less of the divine, it might rust and decay. But the large proportion of Scripture embedded in its several parts is one assurance of its eternal youth and power." —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Sister's problem

QUESTION: My sister lives about 125 miles from us. We don't see one another very often, but each time we get together she brings up the subject of her husband's family.

Because of something her mother-in-law is supposed to have said years ago, she dislikes Herb's family. She refuses to go to visit them and will not permit Herb to take the children to see the grandparents. There is continuous turmoil in their home because of this situation. It is too bad, for her husband is the only son in his family.

Herbert has a good position, and he treats the children with great consideration. He likes golf, fishing, hunting, and cards, but there seems to be no other trouble except his family. He insists that he cannot turn his own father and mother down and not go to see them.

I have urged Nell to go to visit his family and allow the children to go to see their grandparents, and suggested that such a move might change the whole situation. She ignored my advice and began to feel that we are taking sides against her. I don't want to incur her bad will but I don't want to see Nell and Herb separate.

REPLY: Nell's attitude seems unreasonable. But your account is so incomplete that it affords no adequate picture of the real situation. Without considerably more information it is impossible to make worthwhile sugge tions—only very general hints can b offered.

With more than 100 miles betwee you, you could well withdraw entire from your sister's problems, leave th whole matter to those who are direct concerned, while showing her and h husband all the good will possib You are interested, however, in givi help, but such assistance—if any must be given most discreetly.

It is doubtful whether your husba can profitably offer advice. Unsoug counsel is frequently ignored. It seem from the scanty evidence, that som one on the outside, a person who co mands good will and respect, could of service. Whatever the backgrou of the feud, it might be eased by brin ing several matters to the attenti of Nell.

1) Persistence in her attitudes w keep her home an unhappy place, a it could ultimately cost her her m riage itself. 2) While she may at pr ent keep her children from their gran parents, she will not always be able prevail, for they will in time reach degree of maturity. When they lea the whole story, they may turn agai her.

3) No matter what may have h pened—the in-law relationship many possibilities—forgiveness is order for any Christian. It is an o gation. Over the longer term, rega less of the past, an attitude of c sideration and pardon will pay off i larger measure of family peace, p sonal satisfaction, and benefits to concerned.

Letters regarding problems to be discussed this "Clinic" may be sent to Dr. Rudisill 359 N. West End Avenue, Lancaster, Pe

BOOKS

BY WHAT AUTHORITY?

Authority in Protestant Theology. By Robert Johnson. Westminster. 224 pages. $4.50.

Christians have a right to expect from a ologian a clear statement regarding the thority he employs to hold his system gether. The Bible, church tradition, the pe, the Holy Spirit, and human reason feelings have all been confessed by ristians at one time or another as nor- tive and authoritative for Christian faith d life. This book is a study in theological thod and authority from Luther to pres- -day Protestantism.

Carefully distinguishing the evangelical entations of Luther and Calvin from the olasticism which both preceded and fol- ed them, Johnson first develops the Re- mers' fidelity to the Word of God in ly Scripture as interpreted by the inner imony of the Holy Spirit. This, for m, was the church's standard of truth. "Does it preach Christ?" is the apostolic of the gospel as the living Word of God. ile the Reformers do speak at times of epting the Scriptures "literally," this is e understood over against Roman Cath- allegorical interpretations and not in ns of baptizing the "paper-pope" of dern fundamentalism.

he author also contrasts this Christ- tered norm with the man-centered stand- s espoused by 19th- and 20-century re- ous liberals. The human experiential ss is illustrated in the theologies of leiermacher, Sabatier, Martineau, and Jesus-of-history school.

his is followed by an analysis of the phetic protest of Kierkegaard and For- in their demands for a renewed em- sis on the central authority of the grace he gospel. Kierkegaard was especially ential in calling the church back to its ntial task of proclaiming the Word as power of God for salvation.

gainst this broad historical background, nson describes and evaluates three contemporary schools of thought which are making an impact on Protestantism's understanding of its authority. Providing much helpful documentation from their leading works, the author spells out the "contextural" method of Tillich (New Being), the "scientific and normative" approaches of Nygren, Aulen and Ferre (*Agape*), and the "confessional" stance of Barth (Word of God). The latter is favored as a true restoration of Reformation theology by the professor of systematic theology at Western (Presbyterian) Theological Seminary.

Somewhat too technical for the average layman, this work deserves serious study by theological students, pastors, and church officials.

WILLIAM H. LAZARETH
Philadelphia

SIMPLIFIED GRACE

Conversion. By E. Stanley Jones. Abingdon Press. 253 pages. $3.25.

This is a book that either 1) grows on the reader as *he* proceeds, or 2) becomes a somewhat better book as *it* proceeds. When the reader has finished its 15 chapters, he is still not quite certain which of the two has happened. Intellectually, it would be difficult to defend the book. Its theology is often sadly amiss. Its psychology seems superficial, its style sometimes monotonous.

Yet it is a book worth reading. It is the voice of a man who, beyond doubt, genuinely loves his Saviour and fervently cares about that Saviour's unregenerate human brothers —and whose life has been extremely full of the experience of both.

Outstandingly good are some chapters. "The Conversion of Our Love" is one of them. It proceeds from the premise that "the image of God" is essentially the "urge to love and be loved"; so, in contrast to Buddha, "Christianity teaches that you cannot get rid of desire, for the desire to get rid of desire is desire. You can only redeem desire."

Surprisingly, perhaps, also among the

finer chapters is one whose title might suggest not only heresy but hard-heartedness. "Can Those Who Have Fallen Away Be Reconverted?" The content is something quite different: a moving, lucid and deeply evangelical assurance of the grace which is "always more ready to give than we are to ask." Both the warning and the promise of the chapter are pertinent not merely to the world's reprobates but equally to the multitudes of pious and respectable folk who slumber inside Zion's walls.

These are some of the book's not inconsiderable values. *Conversion* also displays some of the weaknesses that might be expected. Chief among them is the continuous presentation of conversion as something just too "pat," too easy, a formula, oversimplified, sometimes almost mechanical and sometimes bordering on the magical.

Mansfield, Ohio GORDON C. LUND

MAN IN REBELLION

Man's Right to Be Human. By George Christian Anderson. William Morrow & Company. 191 pages. $3.50.

The Episcopal minister who founded and directs the Academy of Religion and Mental Health has tried to present for the average person basic but often-neglected truths concerning living effectively. "To have emotions without fear" is the subtitle of his book.

A major thesis concerns what is possibly the most important and far-reaching contribution of psychology and psychiatry to effective living: that all persons in Western culture have unconsciously repressed emotions too strong to be born consciously; that this repression of "bad" emotions does not get rid of them but bottles them up with resultant festering that disrupts the personality.

Other themes: death and immortality are each the subject of a chapter, as is also sex love. One of the most unique and effective chapters is on "the healing power of sin" with stress on how temptation and even sin can in God's power be transformed into good.

It is unfortunate that with so much good in this book it cannot be more wi recommended. It fearlessly points out m truths deeply needed by man today. It however, some rather serious faults.

The author describes how he as a c was hemmed in by oppressive adults narrow religion, and how he rebelled aga them. But not only rebellion, but rebel for rebellion's sake rings out again again and spoils otherwise excellent p of the book. The general impression gi is that it is hopeless to try to live Ch tianity, yet this does not seem to be actu what the author wants to say.

One typical example of the auth tendency to overstate his case is in his wa ing against excessive guilt feelings. He bu up the goodness of man until it begins sound like the cheerful dream of autom progress popular fifty years ago.

This book can be heartily recommen for ministers and others who are sufficie well trained not to be confused by the c siderable amount of weird theology. the average Christian, however, it see probable that the book's overall effect be more confusing than helpful.

Oneonta, N. Y. HERMAN KEITER

PARSONAGE LIFE

Just Call Me Pastor. By Robert E. Seg hammar. Augustana Press. 91 pages. $2.

Here is a view of parish and parson life in a light vein. The story begins as pastor and his family are moving from country to the city. Consequently there gins a new, exciting life for all memb of the household.

This is the second book of the "Pe Pulpitpounder" series written about same family, the situation being chang from a rural to an urban parish. Hum and seriousness are combined to give reader insight about life in the pasto family. M. M. R.

BOOKS reviewed in these pages may be order from the United Lutheran Publication Hou 2900 Queen Lane, Philadelphia 29, Pa., from any one of the ten ULPH branch stor

LCA . . .

rch to Study Death Penalty

HE UNITED LUTHERAN CHURCH ld make a study to determine "the tion of our church . . . toward the tice of capital punishment," the ky Mountain Synod voted at its con- ion in April. "In addition to the Testament principles which support cred regard for human personality life and the desire to reclaim men er than destroy them," the study t to take into consideration "the ing number of penologists" who be- that the death penalty "no longer es as a deterrent to crime or as an tive long-range method of protecting ty," the synod's petition said.

he ULC Executive Board last month ed the request over to the Board of al Missions. The Rev. Rufus Cornel- BSM social action director, said the y would take into account the "the- ical, sociological and criminological ts of view." After review and com- t by a committee of theologians, the y will be presented to the Executive d for submission to the ULC's 1960 ention at Atlantic City, Mr. Cornel- said.

AY EMPLOYEES of the Suomi Synod now be enrolled in the ULC's Lay ion Plan. The Executive Board ed the way at its New York meeting month, approving a request made by Suomi Synod. Lay faculty members Grand View College, an American ngelical Lutheran Church institution Des Moines, have already been ac- ed into the ULC plan.

he acceptance marks "further tight- g of the bonds of co-operation be- n our churches, looking toward their complete union," the Executive Board noted. Suomi and AELC along with the Augustana Church are planning with the ULC a merger of the four bodies, probably in 1962.

THE REV. JOHN L. CAUBLE, pastor of St. Mark's Church, Salem, Oregon, was elected by the Executive Board to the Board of American Missions. He will fill the unexpired term of the Rev. Edward Hummon of Wheat Ridge, Colo., who resigned. Pastor Cauble is vice president of the Pacific Synod. Mr. J. H. Oetgen of Atlanta, Georgia, was elected to the Board of Social Missions to fill the term of Paul I. Folkemer of Baltimore, who had resigned.

A RECORD BUDGET of $150,583 was adopted for 1960 by the Board of Deaconess Work at its meeting in Baltimore Oct. 30. Dr. John L. Deaton, board president, said more than half the amount will be used to operate the Baltimore and Philadelphia motherhouses and training schools.

Sister Mildred Winter, the board's executive secretary, reported that 169 deaconesses are serving congregations, missions and church institutions in the U.S., Canada and Africa.

A FACT-SHEET about the ULC entitled "Information for the Press" was distributed to newspapers, wire services, radio and television outlets by the Department of Press, Radio and Television. Copies were also sent to pastors and to church publicity agencies. Believing the information to be of value to church members generally, the Stewardship Department will print an additional 300,000 copies to be supplied to ULC congregations requesting them.

Here are charter members of Grace Church, Freehold, as mission becomes a ULCA congrega

Freehold Congregation Organized, 147th in N. J. Syn

By RALPH I. SHOCKEY

TRENTON—Grace Church, organized in Freehold on Oct. 11, is the 147th congregation on the roster of the New Jersey Synod. The BAM assigned the Rev. Robert Oberkehr to the field last February.

One hundred eight charter and 144 baptized members were received into the synod by the president, Dr. Edwin H. Knudten, upon the presentation of the congregatio roll by the Rev. Howard A. Lenha synod mission supervisor.

The Rev. Glenn H. Rudisill preached the Rev. Charles M. L. Oberkehr, the r sioner's brother, was liturgist.

Pastor Schrum conducts groundbreaking rite as Bayonne Mayor Alfred Brady wields spade

Bayonne Church Starts Building

GROUNDBREAKING for the new educatio wing at Grace Church, Bayonne, took p Nov. 1. The Rev. Paul E. Carl and Rev. Herman Meiburg assisted the pas the Rev. Albert A. Schrum. The two-s addition, with basement, will include c rooms, church office, recreation r kitchen, library and foyer.

PARISH EDUCATION workshops are b held throughout the synod during Noven under the direction of the Rev. Paul E. G parish education and youth secretary.

ST. TRINITATIS CHURCH, Jersey City, served its 85th anniversary in October Dr. Knudten as speaker.

ATLANTIC CITY Lutherans heard Dr Eppling Reinartz, ULCA secretary, and

astor Schenck, Dr. Steimle set cornerstone

nund A. Steimle of Philadelphia Semi-
y during their 70th anniversary services.
nerstone for the new St. Andrew's was
Oct. 25 by Pastor Christian J. Schenck.

Mortgage Burned at Haddonfield

OUR SAVIOUR CHURCH, Haddonfield,
ned a $200,000 mortgage Oct. 20. The
t was incurred for enlargement of the
e and erection of an educational building
1956.

THE SAVIOUR CHURCH, Trenton, observed
years of service as a downtown congre-
on with a mission week and Reforma-
service. The Rev. Frederick Fair-
gh, former pastor, and the Rev. George
Leedom, Jr., ministerial son, spoke. Dr.
gh Yost served as a missioner and Dr.
nklin Clark Fry spoke at the community-
e Reformation rally.

Dr. Robert D. Hershey, pastor of Holy
nity Church, New York, spoke at the
dson County Reformation Rally in St.
n's Church, Jersey City, Oct. 30. Dr. Fry
spoke at an area rally in Phillipsburg.
Ewald Lawson, president of Upsala Col-
, spoke at a Camden area rally.

T. JOHN'S CHURCH, Passaic, Dr. W. O.
ckner, pastor, is conducting a seven-
k Bible study as a follow-up of the re-
t evangelism mission.

NEW YORK

Hartwick and Hudson Plan To Extend Camping in '60

By CLAYTON G. VAN DEUSEN

ALBANY—Augustana-ULCA co-operation will be evidenced in a new field in 1960, that of camping. Deliberations carried on at the Augustana site at Mt. Tremper, near Kingston, have already resulted in a week-end retreat by the Hartwick Conference ULCM.

Next year a Luther League camping program will be available, according to Pastor Frederick Auman, vice president of the conference. The negotiations were conducted by officials of the New York and New England Synod, and of the Hartwick and Hudson Conferences, with district officials of the Augustana Church.

"SET YOUR OWN benevolence figure" is the word for 1961 in the Hartwick Conference, selected as a pilot area in the study of "proportionate responsibility and self-allocation." The synod's spring convention approved the project as a practical study of grace giving. Preparation of workers and congregations will occupy most of 1960.

Return to Fall Meetings

SPRING CONVENTIONS are "out," as far as area United Lutheran Church Women are concerned. Just before the Eastern Conference organization was divided into two groups, they changed from their traditional fall convention to a spring date. Last month the two offspring (the Hudson and Hartwick Conference societies) returned to the fall dates, with their first separate conventions. The former was held in Trinity Church, Amsterdam, and the latter in Christ Church, Newburgh.

THE REV. RAYMOND TIEMEYER, administrative assistant to Dr. Franklin Clark Fry, addressed the Federated Brotherhoods of the Hudson Valley. The occasion was the 100th anniversary observance of the host church, Zion, Pittsfield.

Dr. Schilke and Pastor Sanderson with new Christ Lutheran congregation at Hamden, Connect

NEW ENGLAND

Mission Organized at Hamden with 111 Baptized Membe

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN. — Christ Church at Hamden, Conn., near New Haven, was formally organized with 111 baptized members on Oct. 4. Dr. Albert P. Schilke, home missions superintendent of the New York and New England Synod, preached. The pastor is Owen J. Sanderson.

A service of thanksgiving for Christ Church was held in Trinity Church, New Haven. The Rev. Paul C. Reisch, president of the New England Conference, preached.

Reformation Services Held

LUTHERAN CHURCHES of Bridgeport celebrated the Reformation on Oct. 25 in Holy Trinity (Slovak Zion Synod) Church. The sermon was given by Dr. F. Eppling Reinartz, ULCA secretary.

Protestant churches of Rockville held a Reformation service in First Church. Dr. Henry H. Bagger, president of Philadelphia Seminary, preached.

ST. PAUL'S CHURCH, Torrington, celebrated its 75th anniversary Nov. 8.

CONCORDIA CHURCH, Manchester, observed its 65th anniversary. Pastor Paul C. Kaiser reported $213,000 pledged for a new building. The goal had been $150,000.

CONNECTICUT STATE Luther League c vention was held Oct. 17-18 in Immar Church, Meriden. The Rev. Raymond Tiemeyer, administrative assistant to president, United Lutheran Church, was speaker.

AN INSTITUTE for church school teach of the conference was held Oct. 3 in manuel Church.

Florida Calls W. B. Weant As Home Missions Directo

By CARL A. DRISCOLL

TAMPA—The Rev. W. Baxter We pastor of St. Mark's Church, Coral Ga has accepted a call to become the first time director of home missions in Florida Synod.

A former Air Force pilot in World II, Pastor Weant was ordained by the N Carolina Synod in 1949. He served U Church in Salisbury, N. C. before goin Coral Gables in 1950.

The newly created office was author

ee sets of twins are presented in St. Matthew's Church, Jacksonville, for sacrament of baptism

the 1959 synod convention, and will in January 1, 1960. Pastor and Mrs. ant will move to Tampa where new odical offices are expected to be leased n.

Plans for a new parsonage in Tampa for sident Royall A. Yount were approved the Nov. 11 meeting of the executive mmittee. Dr. Yount has been located in Petersburg.

THREE SETS of twins were baptized in St. Matthew's Church, Jacksonville, on Oct. 25. Shown in photo (*above*) are Pastor J. D. Sheppard, Knute Fesaaen, Jr., holding bowl, Clyde Baker holding Joni Suzanne and Mrs. Baker holding Toni Roxanne; Knute A. Fesaaen and Mrs. Fesaaen holding Sharon Kay and Karen Gay, and Mr. and Mrs. A. M. Thomas holding Glenn Edward and Mark Allen.

Mississippi Lutherans Turn Out for Area Mission Rally

Nearly 300 persons attended an mission rally in Trinity rch, Jackson, Miss., on Nov. 1. vas the largest gathering of erans in the state for several s.

king part were Trinity Church, kson, and the four congrega- s of the Burns Parish, Provi- ce, Luther Chapel, Bethlehem, New Hope.

nother rally was held at Louis- , in the northern part of issippi.

own in photo at right are: ted) Pastor Joseph K. Peaslee

Sylvania, Ohio, the speaker at Jackson; Pastor Wade H. Koons of Jackson, and Pastor Donald Myers of Forest Hills, Miss. Standing are Pastor Auburn F. Bowers of Nashville, Tenn., and or Melvin A. Kimble of Whitfield, Miss.

Roger and Richard Williams with parents and Pastor Harold Ahalt at Watsontown ceremony

PENNSYLVANIA

Juniata Conference Plans Lenten Evangelism Mission

By ROBERT E. PICKING

WILLIAMSPORT—A conference-wide evangelism mission, to be held the first week of Lent, 1960, was planned at the fall meeting of the Juniata Conference in Zion Church, Boalsburg. A conference workshop on foreign missions is being held Nov. 22 at St. John's Church, Lewistown.

The conference elected the Rev. Kenneth S. Swanson, of McClure, as president.

Church Women Meet

SUSQUEHANNA CONFERENCE United Lutheran Church Women met Oct. 14 at Zion Church, Sunbury. Speakers included Mrs. Martin L. Tozer, synodical ULCW president; Sister Mildred Winter, of the Board of Deaconess Work; Mrs. C. Gustav Bernstorm, of the ULCW board, and the Rev. Paul P. Anspach, of the Board of Foreign Missions.

SPEAKER at the union Reformation se in Trinity Church, Milton, was Dr. Fred Wentz, of Gettysburg Seminary. Pa George K. Bowers, of Lewisburg, spok the Reformation service in Berwick.

STATE SABBATH SCHOOL ASSOCIATI convention was held in Williamsport 21-23. Speakers included Dr. Carl mussen, of Gettysburg Seminary; the Arthur Yeagy, assistant to the presid Central Pennsylvania Synod, and Ira Sa man, synod director of Christian educat

BETHANY CHURCH, Montoursville, started a children's church program and ganized a "Men of Bethany" group.

PORT ROYAL CHURCH has merged wom groups into the United Lutheran Chu Women, and is revising its parish educa program.

PRO DEO ET PATRIA awards were sented to Roger and Richard Williams First Church, Watsontown. The brothers Star Scouts, and each completed spe projects for the church (*photo at left*).

TRINITY and PINE STREET churches, D ville, and ST. PETER'S CHURCH, Grova conduct a joint leadership training sch with enrollment of 37.

Rural Parish Divides Into Two

BUCKHORN PARISH is dividing. St. Lu Church, Light Street, and Candy Chu Millertown, form a new parish. Ch Church, Buckhorn, and St. Paul's Chu Danville R.D., remain as the Buckh Parish. Ministers will be called by e of the two parishes.

EMMANUEL and ST. ELIAS churches, Wolf's Cross Roads Parish, are conside merger with Eden Church, Plum Creek.

WASHINGTONVILLE CHURCH started a ca paign to raise $45,000 for building.

ST. MARK'S CHURCH, Williamsport, l the cornerstone for a new edifice.

ST. PETER'S CHURCH, Hallowing Run, served its 100th anniversary Oct. 11-15.

ST. MARK'S CHURCH, Spring Mills, de cated its new parish house Oct. 4. Syn President Dwight F. Putman preached.

ttsville Church Escapes
re in Adjoining Building

By ARTHUR S. FOLLETT

OTTSVILLE—Less than ten days after its dication and 112th anniversary service, lish Lutheran Church, Pottsville, was tened by a fire which demolished a ket adjoining the educational building. he church and educational building has been completely resurfaced with a stone er outside and renovated inside. The damage was from the heavy smoke ted by the burning foodstuffs.

he building housing the supermarket and tments is owned by English Church. ededication services were held Oct. 11. Claude E. Schick, secretary of the Min- ium of Pennsylvania, preached. The or is William M. Schwartz.

This Church Burns a Mortgage

T. JOHN'S CHURCH, Pine Grove, burned ortgage to clear debt on its educational ding erected in 1952. Pastor Luther F. enker, assistant to the president of the isterium, preached.

R. CHARLES M. COOPER, Ministerium ident, spoke at the centennial service of Matthew's Church, Schuylkill Haven.

ORNERSTONE for a new church school laid at Salem (Hetzel's) Union Church, Grove.

LCM dinner in Port Carbon: Lewis M. Krebs, Dr. Lester tter, William J. Gregory, Richard Snell, president-elect

Pastor Jones turns earth for new parsonage

A NEW PARSONAGE is being built for the Sacramento Lutheran Parish, Richard C. Jones, pastor. Ground was broken Sept. 27 for a ranch-type structure.

Sacramento consists of St. Matthew's, Spring Glen; Zion's, at Erdman, and St. Paul's, Sacramento. Trinity, of Valley View, withdrew from the parish late last year.

ST. PAUL'S CHURCH, Port Carbon, was host to the 39th convention of the United Lutheran Church Men of the Pennsylvania Ministerium on Sept. 19. More than 125 delegates attended.

Richard Snell, of Reading, was elected president and was installed by Dr. Claude E. Schick, Ministerium secretary. Speakers included Pastor Walter H. Guigley of Ringtown, Pastor Adam E. Polcrack of Port Carbon, and Dr. Lester E. Fetter of Glenside.

New Executives Installed for Social Mission Agencies

By JOHN E. COOPERRIDER

CHICAGO—The Rev. Milton G. Moore and the Rev. Ernest E. Koch were installed as executive director of the United Lutheran Social Mission Society of Illinois, and administrator of St. Matthew Home respectively, on Oct. 18 at services in Trinity Church, Des Plaines.

Pastor Moore had been superintendent of the Lutheran Inner Mission Society in Springfield, O., before taking up this new office. Pastor Koch was pastor of St. Paul's Church, Chicago.

Pastor Koch becomes the first administrator of the new home, opened last spring, to serve the aging and infirm. Forty-six persons have already been admitted, three less than capacity, and there is a waiting list.

THE HOME GIVES terminal care to older people, except in cases of mental illness and contagious disease. If residents have sufficient funds to care for their needs, these funds are placed in a reserve bank account. Only expenses incurred are withdrawn from this fund, and at the time of departure, all residue is returned either to them or their estate. Most homes claim the residue.

Guy Procaccio has assumed the position of director of social services of the Social Mission Society, replacing Sister Charlotte Weissgerber.

He had been director of the Danish Lutheran Children's Home (AELC) until recently. That home recently was closed, and its children were transferred to other agencies.

Swedish Churchman Visits Parish

THE REV. CARL AKE SODERBERG, of the Church of Sweden, is spending three months, Sept. 13 to Dec. 13, observing the workings of a Lutheran parish in America, at North Austin Church, Chicago.

Evenings and weekends are spent meet with various organizations, classes, yo groups, and observing the worship ser and Sunday school. Weekdays are sp at Augustana Hospital in a clinical st program.

One of the unique features at No Austin Church which he is observing is Counseling Center, established a year ag serve people with problems.

Dr. G. Rex Hurt, an experienced clin psychologist, serves with Pastors Marcus Otterbein and Ralph Leonard on the st

Tri-State Mission Completed

TWELVE ULCA CONGREGATIONS par pated in a Tri-State Area Mission, 18-22. Congregations included were f southern Illinois, southeastern Missouri, western Kentucky.

MEL E. HOLTZ was ordained Oct. 1 St. Andrew's Church, Chicago. He has cepted the call of the BAM to develo new mission in Addison, Ill.

Indiana Acolytes Are "Foes"

It was the night of the big high school f ball game between traditional rivals, Wayne Northside and Fort Wayne South The referee called the captains to the ce of the field, Southside's star tackle and N side's passing whiz quarterback. Before referee could say anything, they both ch in, "You don't have to introduce us, we alr know each other."

Of course they did! For Dan Tritch and Bendure are both members of Trinity Luth Church, Fort Wayne, and active in the o of St. John in which they serve as acol crucifers and communion assistants. On Fri they opposed one another on the gridiron. Sunday, they served together at the altar.

urch Women Vote Funds ULCW and to Midland

By MARTIN G. SCHROEDER

MAHA—The Central States United Lu-n Church Women, in convention on the and College campus at Fremont, Neb., 13-16, voted a gift of $2,000 to the ral organization, plus a love gift of to Midland College.

ore than 500 women attended the three-session. Featured speakers were Eliza- Shealy, Lutheran social worker from York City, and Sister Louise Bur-hs, director of the AIDS program.

panel on merger plans included Mrs. ert Neumann, Davenport, Ia., of the W general board; Mrs. Ernest D. Niel- Des Moines, Ia., American Evangelical eran Church; Mrs. R. C. Swanson, oo, Neb., president, Augustana Lu-n Church Women, Nebraska; Synod dent A. W. Young, Midland College dent Paul Dieckman, and Central Semi- President E. B. Keisler.

a mission festival in the college gym-m, convention goers were brought into l-group contact with a dozen mission- from four fields.

rs. J. N. Slice was re-elected president.

Theology-in-Life Lectures

FIRST ANNUAL Theology-in-Life Lecture series, established by a grant from Lutheran Brotherhood Life Insurance Society, was held at Central Seminary, Fremont, Nov. 2 and 3.

Dr. Edward L. R. Elson, pastor of National Presbyterian Church, Washington, where President Eisenhower worships, spoke on "The Marks of the High Calling," and "The Living Christ in Daily Living."

Dr. Elson also spoke at the Fremont area Reformation service in the town's civic auditorium.

Dr. Alvin Rogness, president of Luther Seminary, St. Paul, Minn., spoke on "Preaching the Great Doctrines." Dr. Martin Marty, of Chicago, a Missouri Synod pastor and assistant editor of *The Christian Century*, spoke on "The Displaced Christian."

Tulsa Church Breaks Ground

DR. ALFRED W. YOUNG, president of the Central States Synod, assisted in the groundbreaking ceremonies of Ascension Church, Tulsa, Okla. He said it is the first mission congregation in the synod that has bypassed intermediary steps in obtaining worship facilities, and has moved directly to build the first permanent unit of a long-range program. The Rev. Edward Amend is the pastor.

chitect's view of future Ascension Church, Tulsa, of which first unit is under construction

Group of more than 170 celebrated Reformation at first worship service of new Tigard mi

PACIFIC

Oregon Mission Starts Services; Work Begins in Alask

By OLIN G. DASHER

SEATTLE, WASH.—First service for the new mission in Tigard, Ore., just south of Portland, was held Nov. 1 with about 170 attending in the Grange hall.

Developer Frederick Juilfs was assisted at the service by Pastor Homer Berner, assistant to the Pacific Synod president.

FIRST SERVICE in Anchorage, Alaska, was slated for Nov. 15 by Mission Devel Floyd Brause. Pastor William Slee started development in Fairbanks, Ala but will not begin services until early year.

HOLY TRINITY CHURCH, Mercer Isl Wash., is dedicating its second uni

Continued on page 44

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LUTHER'S nailing of the Ninety-five Theses to Castle Church door is re-enacted at Bethlehem Church, Seattle. Representing reformer is J. Harvey Boyle, Jr., chairman of rally committee. With him are Pastors Myron Lindblom (ALC) and Richard I. Crossland (ULC), chairman of publicity committee.

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J. Benner Weaver, Pastor

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Denver

PACIFIC

Continued from page 42

$200,000 church, on Nov. 22. The pa is Charles Dion.

OUR SAVIOUR CHURCH, Sunnyside, W will occupy its first permanent uni chapel, on Dec. 13. Arthur Kimball is pa of the congregation, organized in 1953

FOUR MISSION-AID congregations scheduled for self-support beginning in uary. They are Our Saviour, Seaside, W organized 1947; Prince of Peace, Sea organized 1953; St. Mark's, Seattle, or ized 1946, and Redeemer, Vancouver, B. which has received aid at various ti since organization in 1913.

6,000 at Seattle Rally

MORE THAN 6,000 persons attended Lutheran Reformation Rally Oct. 18 in Seattle Civic Auditorium. Another r for the Tacoma area drew a crowd of 2,

Dr. Franklin Clark Fry was the spea A massed choir from Seattle churches conducted by Leland Sateren, of Min polis.

PHILADELPHIA'S NEW
MESSIAH LUTHERA
Church
Broad & Boulevard (4400N)
C Bus, R Bus, Subway
DR. ROSS STOVER Preach
11 A.M. 7:30 P.M.

vangelical Christianity and democracy
ng together, Dr. Fry told the throng.
llow Christianity at its best to operate
y in any environment, and democracy
e most likely result. The twin statement
qually true—let democracy be estab-
d and flourish at its best, and a situa-
is created which is most conducive
ie prosperity and vigor of the church."
r. Fry also spoke during the Seattle
mission, Oct. 17-22.

NOD PRESIDENT Edwin Bracher spoke
he Protestant Reformation service in
Minnville, Ore., Oct. 25.

HE NEW LUTHER HOUSE at the Univer-
of Washington was dedicated Nov. 15
he Rev. Al Dillemuth, student pastor.
cipal speaker was the Rev. Otto A.
ner, of the National Lutheran Council.

Treasurer Reports Receipts

NOD TREASURER H. A. Halverson re-
s $120,125, or 68 per cent of the 1959
, raised in the first nine months. About
$7,351, of the Lutheran World Action
a was reached.

UNDAY SCHOOLS of the synod are join-
in support of Drs. Fred and Grace
nes, missionaries in Malaya.

ALLACE BELL, of St. James' Church,
tle, is new president of the United Lu-
an Church Men of the synod.

STER DELORES RUGE, only deaconess in
Pacific Synod, has been assigned for
months to Calvary Church, Hillsboro,

ON CHURCH, Camas, Wash., is holding
ew Life Mission.

ASTOR HARALD SIGMAR, recently returned
St. Paul's Church, Vancouver, Wash.,
lecturing in Iceland, has been named
rman of the synod parish education
mittee.

CONFERENCE for evangelism chairmen
ynod congregations will be held Jan.
4 in Seattle. Leaders will be the Rev.
e Weaver and the Rev. George House-
ht, of the ULC Board of Social Mis-
. The Rev. Richard I. Crossland is
rman of the synod committee.

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Two ULC Pastors Tour West Germany as Bonn Guest

WASHINGTON—Two United Lutheran pastors are among nine American churchmen spending a four weeks' tour of Germany as guests of the Federal Republic. They are Dr. Walter B. Freed, of Luther Place Memorial Church, Washington, and Dr. Paul J. Renz, of Peachtree Road Church, Atlanta, Georgia.

The group flew from New York via L hansa Airlines on Nov. 1 and were comed in Bonn, the West German ca Following conferences with representa of federal ministries, they were to visit man cities, including West Berlin, to with officials of state and local governm and with private citizens.

The tour is part of an exchange prog inaugurated in 1952. The purpose i give Americans an opportunity to bec acquainted with present-day life in many.

DR. FREED expects to meet in Gern some of his parishioners for the first t They are Lutheran service personnel were confirmed or baptized by chap at American military centers. They enrolled in Luther Place Church, which designated last year as the Central U Lutheran Church for Military Member

These members, who work for the An can government in places like Berlin Dusseldorf, keep in touch with Lu Place by mail. They receive weekly ch bulletins and other information, inclu stewardship envelopes.

Mrs. Crist Heads League

GETTYSBURG, PA.—Mrs. H. L. Crist Altoona, was elected president of the W an's General League of Gettysburg Coll at its 48th annual convention here. M than 200 delegates attended, representi total membership of over 6,000 in P sylvania, Maryland and Washington, D

Mrs. Crist has been active in the coll support group since 1933. She is a president of the United Lutheran Ch Women of the Central Pennsylvania Sy

Sassaman on Movie Board

HARRISBURG—Ira C. Sassaman, dire of Christian Education for the Central P sylvania Synod, has been appointed by G ernor Lawrence as a member of the State Board of Motion Picture Control

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NEW MISSION FIELDS

ew Lutheran congregations are being loped in the following areas. Persons g in or moving to these areas are in- to look up the new ULCA group and ttend services. Mission developers as- d by the Board of American Missions dentified with each area.

ADA
leville, Ont. (Harold R. Lindeman)
RIDA
coa (Ralph W. Birk)
ama City (Ralph W. Hoffmeyer)
IOIS
dison (Melvin E. Holtz)
anite City (Bodo H. Mehling)
ANA
rmel (Indianapolis) (Paul W. Baer)
ry (Garland Baer)
iffith-Highland (Harold E. Koch)
nchester (Herbert W. Jones)
YLAND
mascus (Thomas F. M. Sinn)
HIGAN
ldwater (Charles L. Barber)
OURI
lwin-Manchester (St. Louis) (George S. Munroe)
JERSEY
t Brunswick (Daniel W. Spangler)
NSYLVANIA
tsburgh (Kenmar area) (Robert Lee Mull)
IESSEE
rth Chattanooga (Dewey L. Heglar)

CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

DT, F. WILLIAM. From St. Clairsville rish. To First Church, Altoona.

S, GEORGE W., JR. From Jersey Shore rish. To St. Stephen's Church, Lan- ster.

ENAWALD, CARL H. From First Church, toona, associate pastor. To St. Peter's urch, Highspire.

ER, RICHARD A. From Scalp Level- mmel parish. To Temple Eighth urch, Altoona.

CENTRAL STATES

GATES, DONALD G. To Prince of Peace Church, Bethel, Kan.

GRANT, JAMES. From St. Paul's Church, Santa Monica, Calif., assistant pastor. To St. Mark's Church, Waterville, Kan.

FLORIDA

BIRK, RALPH W. From Trinity Church, Lemoyne, Pa. To Cocoa, Fla., mission developer.

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CHANGES OF PASTORATE . . .

Illinois

McCarthy, John. From Zion Church, Batchtown. To Zion Church, Mt. Carmel.

McCleary, David. From Meredosia parish. To St. John's Church, Sterling, assis pastor.

Iowa

Hackbarth, Victor. From Peace Chu Belmont, Wis. To Memorial Chu Nevada, Iowa.

Maryland

Yost, John, Jr. From All Saints' Chu Baltimore. To St. Mark's Church, B more.

New Jersey

Frommhagen, Frederick C. From Church, Ridgefield. Retirement.

North Carolina

Smith, Jack E. From Grace Church, Th asville. To St. Mark's Church, Ashev

Ohio

Binkley, Robert G. From Millerst parish. To St. Peter's Church, Holgat

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——FOREIGN MISSIONARIES——

Arrivals

Harder, Helene. From Japan, Nov. 5330 Fairdale Road, Lincoln, Neb.

Hartig, Elisabeth. From India, Sept. 265 Weber St., E., Kitchener, Canada.

Innes, A. Beulah. From Liberia, Sept 107 Regina St. N., Waterloo, Canada.

Onsrud, Myrtle. From India, Oct. c/o Mrs. Carlie Johnson, Route 2, G ville, Wis.

Departures

Bacon, Esther. To Liberia, Oct. 20. theran Mission, Monrovia, Liberia.

Currens, Gerald. To Liberia, Oct. 6. theran Mission, Monrovia, Liberia.

Holmes, Fred. To Malaya, Aug. 31. Box 747, Kuala Lumpur, Malaya.

Kolumban, Steven L. To India, Sept. Christian Medical College, Vellore, dras Pradesh, India.

Lueders, Fredrick G. To India, Sept. Lutheran Hospital, Rajahmundry, Ind

Marken, Howard. To Japan, Sept. Kumamoto, Japan.

Price, Anna. To Liberia, Sept. 22.

eran Mission, Monrovia, Liberia.
LL, D. MURRAY. To Liberia, Nov. 9.
utheran Mission, Monrovia, Liberia.
DINGTON, G. T. To India, Sept. 9.
egesvarapuram, Srikakulam Dist., An-
ra Pradesh, India.

DECEASED

ISS HELEN R. LAWSON, 42, a staff
etary of the Board of Foreign Missions
a former ULC missionary to Liberia,
Nov. 9 in a New Rochelle, N. Y.,
ital. Death resulted from complications
wing surgery.

iss Lawson was born in Baltimore. She
graduated from the Baltimore Dea-
ss School in 1946. She served from
to 1954 as a missionary in Liberia,
two years with the U.S. government's
acy service in Liberia. Since 1955 she
been on the BFM staff in New York.

rviving her are her father, William
awson of Orlando, Fla., and a sister,
Virginia Plawin, also of Orlando.

neral service was conducted Nov. 12
altimore by Miss Lawson's pastor, the
Elwood H. Leister, of St. Luke's
rch; Dr. Earl S. Erb and the Rev. J.
erick Neudoerffer of the Board of For-
Missions staff.

HE REV. OSCAR WOODS, 87, retired
A pastor, died Oct. 28 at the Old
le's Home, Zelienople, Pa.

e was born in Surprise, Reed Township,
r County, Nebraska. He attended Mid-
College, Western (Central) and Gettys-
Seminaries, and was ordained in 1906
he Rocky Mountain Synod. After ser-
Trinity Church, Laramie, Wyoming,
held pastorates in Nebraska, West
nia, and Pennsylvania.

rviving him are two sons, Chaplain
John O. Woods, and Luther M. Woods;
three daughters, Mrs. Mary E. Morri-
Mrs. Clara C. Chittenden, and Mrs.
nia F. Polhamus.

neral service was conducted Oct. 31
hrist Church, Murrysville, Pa., by Dr.
G. Lawrence Himmelman, the Rev. Frank H. Miller and the Rev. Paul M. Scholl. Burial was in Christ Church Cemetery.

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IN CONCLUSION

PEOPLE WHO LIVE in the northern hemisphere have the chance these days to get well acquainted with dawn. They usually awaken in pre-dawn darkness. Even at breakfast time lights are needed in the house. They see the first gray fingers of morning stretch across the eastern sky. Then the pink of daybreak bursts into the radiance of day with the glorious rays of the sunrise.

Something like that has happened in the religious history of the world. Ancient prophets were the first fingers of light. The gradually-increasing radiance of revelation led up to the coming of the Sun of Righteousness, a term Malachi applied to Jesus Christ.

Sometimes great events burst upon us suddenly, like the proverbial thief in the night. More often God gives us advance warnings and promises that permit us to prepare. The Bible has many admonitions to us to get ready, to watch, to wake up spiritually. It urges us to get ready to meet our Lord, either at the end of the world or at the end of our earthly life.

THE EARLY Christians who planned the church year wisely put periods of preparation before two of the great festivals. We get ready for Christmas during the Advent season, and prepare for the Easter miracle by observing Lent. In each case the wonderful event is so rich in meaning and so full of God's goodness that its blinding light would simply dazzle us unless we had prepared ourselves for it.

The problem that faces us year after year is how best to prepare. The religious observance of Advent particularly is often snowed under because Christmas has become a gigantic folk-festi Everybody claims Christmas—the gr ing card people, the department sto the street-corner Santas, the liquor dustry. People who haven't the fain idea of the theological implications join in singing, "Joy to the world, Lord is come." Even Communists h tried to tie a Red flag to Father Ch mas because of the universal appeal a festival of good will.

Fortunately, Christians seem to making headway in their struggle keep the emphasis on Christ. The that means so little is being spelled as the Christ who means so mu Churches successfully conduct midw Advent services. Christian families dinner-table or fireside devotions to pare suitably for the festival and mark its true meaning. Some impo customs like the creche or the Ad wreath have found wide accepta Spiritual preparation is being recogn as more important than shopping baking and writing cards.

THE TINSEL, the trimmings and shouts of joy are not dulled at all by emphasis. On the contrary, when pe understand what the coming of the of God into the world means, their will be far greater. Faithful prepara brings us to the Festival of the In nation with an awareness that it is n than a happy holiday—it is the stant, warm reminder of God ente our world, coming into our lives, ta upon himself our nature that he m provide for our salvation.

Advent is a time to repent, to se our hearts and see our need. But e as we do so, we know the joy of fu ment is not far off, for the Kingdon Heaven is at hand.

—ALBERT P. STAUDERMA

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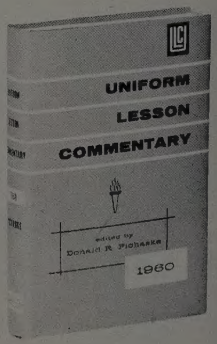

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